

long life," or " Give me strength " ; and when a pregnant woman sees the new moon she milks some milk into a small gourd, which she covers with green grass. Then she pours the milk away in the direction of the moon and says, " Moon, give me my child safely." ⁻¹ Among the Wagogo of German East Africa, at sight of the new moon some people break a stick in pieces, spit on the pieces, and throw them towards the moon, saying, " Let all illness go to the west, where the sun sets." ² Among the Boloki of the Upper Congo there is much shouting and gesticulation on the appearance of a new moon. Those who have enjoyed good health pray that it may be continued, and those who have been sick ascribe their illness to the coming of the luminary and beg her to take away bad health and give them good health Instead. ³ The Esthonians think that all the misfortunes which might befall a man in the course of a month may be forestalled and shifted to the moon, If a man will only say to the new moon, " Good morrow, new moon. I must grow young, you must grow old. My eyes must grow bright, yours must grow dark. I must grow light as a bird, you must grow heavy as iron." ⁴ On the fifteenth day of the moon, that is, at the time when the luminary has begun to wane, the Coreans take round pieces of paper, either red or white, which represent the moon, and having fixed them perpendicularly on split sticks they place them on the tops of the houses. Then persons who have been forewarned

by fortune-tellers of impending evil pray to the moon to remove it from them.⁵

¹ A. C. T. Tollis, *The Masai* (Oxford, 1905), p. 274. custom ascribed to the moon in these customs is sometimes attributed to the

^a Ii. Cole, "Notes on the Wagogo sun. Thus it is said that the Chiri- of German East Africa, *Journal of the* *Guano* Indians of South - Eastern *Anthropological Institute*, xxxii. (1902) Bolivia often address the sun as follows:

p. 330. "Thou art born and disappearst
 •¹⁵ John H. Weeks, *Among*
Congo every day, only to revive always
 young.

Cannibals (London, 1913), p. 142. Cause that it may be so with me.³¹

⁴ J. G. Kohl, *Die deutsch-russischen* See A. Thourar, *Explorations dans Ostseepromnzen* (Dresden and Leipzig, *Famrique dit Sud* (Paris, 1891), 1841) 5 ii. 279. Compare Boeder- p. 50. Kreutzwald, *Der Ehstn abergliubische*⁵ W. Woolville Rockhill, "Notes *Gcbrdtiche ^ Weisen und Gcwohnheiten* on some of the Laws, Customs, and (St. Petersburg, 1854), pp. 142 sq. ; Superstitions of Korea," *The American* J. Grimm, *Deutsche Mythologie* ^ ii. *Anthropologist* ^ iv. (Washington, 1891), 595, note¹. The power of regenera- p. 185.